



W. M. C. engr. delin.

FRONTISPIECE.

London Published by Tegg & Co. 1840.

J. Barlow engr.

THE NEW
CONJUROR'S MUSEUM,
AND
Magical Magazine.

VOL. I.



VOLANDO REPTILIA SPERNO.

Menippus.

LONDON:

Printed for TEGG & CASTLEMAN, No. 122, St. John street, West Smithfield ;
J. BELCHER, Birmingham ; B. SELICK, Bristol ; T. TROUGHTON, Liver-
pool ; J. MITCHEL, Newcastle ; T. BROWN, North Bridge, Edinburgh ;
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DELLS, Manchester ; J. RAW & J. BUSH, Ipswich ; J. BOOTH, Norwich ;
B. C. COLLINS & C. FELLOWS, Salisbury ; and sold by every other Book-
seller in the United Kingdoms.

W. S. BETHAM, FURNIVAL'S INN COURT, HOLBORN, AND J. H. MART, WAR-
WICK-SQUARE, PRINTERS.

1806

TREATISE ON MAGIC.

MMAGIC may be divided into three kinds, which comprehend all the branches of it, viz. Natural Magic, Talismanic Magic, and Cabalistic Magic; all of which have their distinct properties and uses. Under Natural Magic may be included that of Astrology, which, as it is extremely ancient, we shall treat of first.

OF ASTROLOGICAL INFLUENCE.

It has been generally held, by the ancient as well as modern astrologers, that the planetary bodies are the causes of the various dispositions discernible in the minds of men, which are ingrafted into them at the very moment of their birth. This opinion, however, is not warranted by argument nor scripture. Did the stars rule man according to the vulgar received notion of their influence, they would be the causes, as instruments in the hands of the Deity, in stirring up all the murders, seditions, rebellions, robberies, and public and private vices, which agitate the world. It is said, by common astrologers, that when Mars and Saturn are in conjunction, all this and much more happen, as well as many other configurations and afflictions of the two great infortunes, *as they are called*, when the benevolent planets Jupiter, Venus, and Sol, happen to be detrimented or afflicted; at which time, men are sure to be excited to the commission of all the before-named vices. It is in holy record, that, when God had surveyed the universe, at the time of the creation, he pronounced it was good. How great therefore is the absurdity of supposing that the stars, by over-ruling the goodwill of the Deity towards us, should become our tempter; and, at the same time they are given as a comfort to our natural bodies, be the means of involving our

spiritual man in darkness and sin. On the contrary, it is most necessary to know, that we should beware of granting or believing any effects from the influence of the stars, more than they have naturally. Very many are the men of talent and penetration in this country, who most unequivocally affirm, that the stars are the sources of diseases, inclinations, and fortune; and blame the stars also for all their misconduct and ill success in the world.

Nevertheless we do not, by these discourses, prohibit or deny all influence to the stars; on the contrary, we affirm, there is a natural sympathy and antipathy amongst all things throughout the whole universe, and this we shall shew to be displayed through a variety of effects; and likewise that the stars, as signs, do foreshew great mutations, revolutions, deaths of great men, governors of provinces, kings, and emperors; likewise the weather, tempests, earthquakes, deluges, &c.; and this according to the law of Providence. Well does our legislature justly condemn, as juggling impostures, all those idle vagabonds who infest various parts of this metropolis, and impose upon the simple and unsuspecting, by answering, for a shilling or half-crown fee, whatever thing or circumstance may be proposed to them, as if they were God's viceregents on earth, and his deputed privy-counsellors.

They do not even scruple ever to persuade poor mortals of the lower class, that they shew images in glasses, as if they actually confederated with evil spirits: a notable instance of which is thus recited by Mr. Barrett, and happened very lately in this city. "Two penurious Frenchmen, taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contrived a telescope, or optic glass, as that various letters and figures should be reflected in an obscure manner, shewing the images of men and women, &c.; so that when any one came to consult these jugglers, after paying the usual fee, they, according to the urgency of the query, produced answers by those figures or letters; the which affrights the inspector into the glass so much, that he or she supposes they have got some devilish thing

or other in hand, by which they remain under a full conviction of having actually beheld the parties they wished to see, though perhaps they may be at the same time residing many hundreds of miles distant therefrom. They, having received this impression from a preconceived idea of seeing the image of their friend in this optical machine, go away, and anon report, with an addition of ten hundred lies, that they have been witnesses of a miracle." I say this kind of deception is only to be acted with the vulgar; who, rather than have their imaginations balked, would swallow the most abominable lies and conceits. For instance, who would suppose that any rational being could be persuaded that a fellow-creature, of proper size and stature, should be able, by any means, to thrust his body into a quart bottle? the which thing was advertised to the public by a merry knave (not thinking there were such fools in existence) to be done by him in a public theatre. Upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word; when, to the great mortification and disgrace of this long-headed audience, the conjuror came forth, amidst a general stir and buz of "Ay, now! see! now! see! he is just going to jump in." "Indeed," says the conjuror, "ladies and gentlemen, I am not; for, if you were such fools as to believe such an absurdity, I am not wise enough to do it:" therefore, making his bow, he disappeared, to the great discomfort of these wise-heads, who straightway withdrew in the best manner they could.

"As for the telescope-magicians, they were taken into custody by the gentlemen of the police-office, in Bow-street; nor would their familiar do them the kindness to attempt their rescue."

Ptolemy, in his *Quadrupartite*, speaking of Generals, comes pretty near to the above ideas upon the influence of stars; since he does not admit that the actions of our lives, our afflictions, fortunes, and accidents, are deducible from the influential effects of the planets; it is admitted there may be a strong sympathetic affection between our temperaments and the heavenly bodies, upon

the principles of general sympathy. A sympathy between dispositions is so much the more strong, as they are assimilated in conformity to each other; for each mortal possesses a sun and system within himself; therefore, according to universal sympathy, we are affected by the general influence, or universal spirit of the world, as the vital principle throughout the universe. The souls of brutes are not considered as being subject to the influence of the horoscope; yet, with equal justice, may the prevailing power of the planets, which preside over their nativities, be extended to them, and govern the various inflexions of their dispositions and temperaments. In the selections of the subjects relative to astrology, we shall only enter into those parts which may be experimentally of use, leaving the endless controversies of caballists and nativity-casters to their jargon of words; since the same information may be obtained by much more easy and certain methods, which will be illustrated afterwards.

There are certain original principles, or laws of existence, on which every being and creature must be formed: the being of a star is on the same principle as the being of a cat. The macrocosm, or great world, corresponds, nerve to nerve, and joint to joint, with the microcosm, or little world. There cannot be a more convincing instance of the existence of one and the same principle with equal strength in the smallest and greatest objects than the version of the magnet to that pole for which it touched. The poles of the world exist in a slip of iron or steel: the heavenly bodies exist in man. Of this last the astrologer has the same apodictical conviction which every sailor has of the first: he steers by it, and arrives at his port. This is answer enough for all the impudent trash and lies of the Hemi-cyclopedias on the present subject, for this wise century past. "Seeking to be wise, they become fools." St. Paul.

A man, who studies himself in the stars, has the same advantage as in a looking-glass. He has another: objects are magnified, and the lines consequently traced with greater ease and certainty: they also embrace other ob-

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jects, consequently make him social to the utmost limits of his capacity; that is, he perceives the bearings and effects of himself and his actions, in a clearer medium than otherwise he could; sees and feels the consequences of a good or bad action with more decision and force than he could otherwise, and so learns to choose the good and refuse the bad.

Let it be remembered that, as the heavens are the most extensive prospect given to the human eye, and correspondently the most ample field for contemplation, they are necessarily the basis of every science, and, in particular,

No divination is perfect without astrology.

Astrology must enter into its principles, as the elements into bodies. But astrology has of late been considered merely as giving an intimation of future events; so that her grand office of gate-keeper, or usher, to magic, (viz. the action of the mind, as walking speaking, or embracing, is the action of the body,) has been forgotten.

Every person, and much more every philosopher, knows, that every bodily or visible action commences invisibly, or in mind. The arm which gives a blow, or the mouth which gives a kiss, are moved through the means of blood, nerves, muscles, &c.; these are themselves moved by the thoughts or intentions, and these again by some still remoter cause, the remotest being God, of whom the Psalmist philosophically says, (for, true philosophy is one with true piety,) "darkness and clouds are round about him;" and Solomon repeats the same, "the Lord said he would dwell in the thick darkness."

Religion teaches the filial cultivation or worship of this remotest cause of human action, first practically; secondly, doctrinally: the first, respecting the heart or will of man, which ever and always regulates his practice; the second, his head or understanding, whose office it is to explain the manner and assign the reason of his practice.

Now magic, subordinately to religion, teaches the social cultivation of those principles or beings, which are the

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medium of communication between God and man, considering the last as a genus, or between the purest spirit and the inertest matter, considering man individually.

As man embraces in his form (that of God) the forms, and consequently the principles or spirits, of all creation, it follows that, when these springs are touched in him, they are touched in all creation. Hence, at his fall, at the moment his mind ceased to be the garden of God, the ground brought forth thorns and brambles : hence, at his renewal in peace and love, "the wolf shall dwell with the lamb." Hence, too, it follows that, as the magician may be distinguishingly a martial, mercurial, or solar, spirit ; a lunar, venereal, saturnine, or jovial ; so laws, governments, kingdoms, tempests, thunders, lightnings, love, winds, popular commotions, destruction of buildings, fires, are all in the power of the magician, as far as he is in the power of God. In a word, whatever human powers can do in body, man can cause to be done by his spirit ; nay, nothing can be done without this cause, as body is efficient through spirit only. Therefore the true magician is the true Christian, and alone acknowledges, as such, that "all things are his, whether Paul, or Apollos, or Cephas ; or the world, or life, or death ; or things present, or things to come : all are his, and he is Christ's, and Christ is God's." 1 Cor. iii. 21, 22, 23.

Another religious and able writer in favour of astrology, writing to a friend, says, "If the sun, moon, and planets, are allowed to belong to the system of astrology, a position to which universal consent is yielded, it is an undeniable deduction, that they must have correspondent parts in it. They exist in all, and through all ; so saith David in the 19th psalm, 3d and 4th verses, "There is no speech nor language, where their voice is not heard ; their line is gone out through all the earth, and their words (astrology, i. e. the words of the stars) unto the end of the world."

"If so far be acknowledged, there is autopsical demonstration of a connexion through the erratic bodies with the fixed stars, so that every part of creation is link-

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ed together. Did the Holy Spirit speak unphilosophically, or ignorantly, of the connexion and dependencies of his own creation, when prophecying to the inhabitants of this planet of convulsion and grand changes? It connected them with the same, "shaking in the powers of heaven;" and the fall of Christianity with the "falling of the stars?" Shallow reasoning and super-speciation say, how can the stars fall from heaven? I answer, how can the Stuart family fall? or ask Mr. Burke, how a king can be hurled from his throne by the arm of God? When these questions are fairly answered in a palpable sense, it will not be difficult to perceive, that the stars have been fallen from heaven for a considerable time; their voice has not been attended to, their influence held in vulgar contempt. They were instituted "to give light upon the earth;" but this light, because small and glimmering, is despised by the philosopher, the priest, the bishop, the dissenter, the statesman, the legislators of England. With all these, the "stars are fallen, and the powers of heaven are shaken;" therefore, "upon all these are the ends of the world come."

"Once a star appeared in the world, of so little splendor, that wise men had travelled a considerable distance to see its immediate correspondent on earth, before the inhabitants of the place, where it was VERTICAL, knew any thing about it. Matth. ii. 7. They had reversed it to their Antipodes, and resolutely kept it there: there were too many brilliant constellations in their zenith for this obscure Gorgean to be visible: a VIA LACTEA of priesthood outshone it. The circumstance of its moving, and afterwards becoming stationary, proves it a PLANET.

"After recollecting this little circumstance, which ushered in the visit of "the DAY-STAR from on high;" "the LIGHT of the Gentiles and the GLORY of Israel;" no candid person will demand OBTRUSIVE lustre in the signs foretold to be in the sun, and in the moon, and in the stars: Luke xxi. 25.:" since the least visible star is a sufficient informant for a wise Gentile; and a cometary

eclipse

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eclipse for three hours, and a rending of the veil of the temple, and a splitting of rocks, insufficient for a foolish Jew. But they were unbelieving Jews, not believing Christians, says some priest philosopher. It is out of doubt, if people are to decide on their own wisdom, that the Jews were as wise in their own conceit as the Christians, and knew just as much about the Messiah's first coming as the Christians do about his second; when they refuse the new lights of his second advent with the same pertinacity and insolence that the Jews did those of the first.

"Observe farther; that among the Jews was a prophecy, Numbers xxiv. 17, that, "a star should arise out of Jacob." How much wiser they chose to be for it, or how far warned by the prophecy, and what effect the appearance of its fulfilment had in the massacre of a multitude of infants, are all very well known. But you will find, that those, to whom less light was entrusted, made a better use of it; for, Chalcidius, a Platonic philosopher, or academic cotemporary with Christ, says, writing on Plato's *Timæus*: There is a more HOLY and DIVINE HISTORY, which imports that, by the late appearing of a certain extraordinary star, not diseases and deaths are foreshewn, but THE VENERABLE DESCENT OF GOD FOR MAN'S SALVATION; which star was observed by the CHALDEANS, WHO WORSHIPPED GOD NEW-BORN AND BECAME MAN, AND OFFERED HIS GIFTS."

Is Christianity, then, measured by astrology? It WAS FIRST RECOGNIZED BY ASTROLOGY. Besides there is no Christianity WITHOUT AN INTIMATE MORAL KNOWLEDGE OF THE WORKS OF GOD; because a Christian is his moral work, Rom. i. 20. David, after deducing a knowledge of the statutes and judgements of GOD, from the words of the stars or astrology, and praising their excellence, adds, "Moreover, by them is thy servant warned; and, in keeping of them, is great reward." Psalm xix. ii. But does the Christian borrow his light from the same sources as David? I have already anticipated

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icipated this question, in what I have just said ; but I will enlarge upon it.

“ In principle, he does : you will find in the 19th Psalm these words : “ In them (the heavens) hath he set a tabernacle for the sun ;” and the following is the 10th verse of the first chapter of Revelations. “ He had in his HAND seven STARS, and out of his mouth went a sharp two-edged sword, and his countenance was as the SUN shining in his strength.” Whether David were a Christian or not, or whether he were so SPIRITUAL as this most excellent, and that most excellent and pious man, who intercept me so often on every side, that it seems strange “ there is no deliverance wrought in the earth, nor the inhabitants of the world fallen,” Isaiah xxvi. 18. : yet, when he said that, by the JUDGEMENTS of GOD, deduced from the sun and stars, he was WARNED, he seems to have paid a very wise attention to the circumstance of a two-edged sword, introduced in the apocalyptic description of the sun and the stars ; and thus, his description of the natural manifestation of GOD, in the system and economy of creation, corresponds exactly with the MOST SPIRITUAL view of CHRIST on record, or to be recorded. And here David stands remarkably opposed to those with whom “ the powers of HEAVEN are shaken, and the stars fallen ;” and to those “ wicked,” of whom he says, “ the judgements of GOD are far above out of their sight.” He also says, Psalm xxviii. 5, “ because they regard not the works of the LORD, nor the OPERATION OF HIS HANDS, he shall DESTROY them.” Now let us refer to the message to the church of Sardis, which begins the 3d chapter of Revelations, delivered from Christ, as “ having the seven spirits of GOD and the seven stars,” and we shall find David’s estimate of the fate of those, who pay no attention to the OPERATION OF THE HANDS OF GOD, viz. destruction, to be accurate. There is but one of the seven churches, who is condemned in the aggregate, and whereof only repenting individuals escape ; and that one is Sardis, or the Methodists : it is told her, “ thou hast

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a NAME, that thou livest, and ART DEAD." Again, "I have not found thy WORKS perfect before GOD." Again, "I will come on thee as a THIEF, and thou shalt not know what hour I will come upon thee." How should they, when they contumaciously refuse the "signs in the sun, and in the moon, and in the stars," even when their meaning and application is pointed out; and though, in the 32d verse of Matthew xxiv. and the 20, 30, and 31, of the 21st chap. of Luke, they MIGHT have been taught, (had they come under the description of those, "to whom it was given to know the MYSTERIES of the kingdom of heaven;" or those, "with whom the SECRET of the LORD was, and to whom he shewed his covenant," Psalm xxv. 14,) from the parable of the fig-tree, and all trees putting forth leaves when summer is nigh, that the signs of the heaven, on which a dependence was directed to be placed, were ORDINARY, and those of the moral season. Finally, they are surprized by the day of GOD; because, with them, "the sun, intellectually, is darkened, and the moon doth not give her light." Matthew xxiv. 29.

"I may also observe, that the same Being who is called the SUN OF RIGHTEOUSNESS is also called THE WORLD; and, as all the planets receive their virtues with their light from the sun, they are properly considered by David as being, or delivering, words also. I have said, they derive virtues as well as light: perhaps it may not be generally known in the present opaque days, that light is a medium of conveying physical infection: it is so, however, and has been known to be so, for centuries.

Concerning what I have asserted on the signs preceding the consummation of the Judaico-Gentile church, namely, that they are ORDINARY and SEASONABLE, it may be observed, on the authority of history, that very PRODIGIOUS signs preceded the destruction of Jerusalem. Here my track will be shortened, as it is pretty generally acknowledged that meteors and all vapoury ignitions in the atmosphere have an immediate physical connexion with

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this planet, or generally with the terraqueous system, if above the atmosphere.

As I take it for granted you know "the signs of the times" naturally, though you may not have traced out or perceived one moral correspondence, let me ask, if there had been excessively hot and calm weather for an unusual length of time, whether you would not expect the physical equilibrium to be restored with extraordinary convulsions? Certainly. And if any ignorant peasant, on the event of this explosion, should consider it as preternatural, would you not pronounce him ignorant of the ORDINARY and SEASONABLE operations of nature, though the identical circumstance was extraordinary? You would: and probably with no small share of self-complacency, and sneer at superstition.

To make you comprehend more fully my exposition of a sign, I must lay the scene of another question in a part of the globe, where the signs of weather are more palpable than in England. In the West Indies a hurricane is preceded by a calm, by a remarkably clear atmosphere, by a heavy swell of the sea, &c. These are certainly prominent and strong symptoms; but, while they are precursors, they are also EFFECTS of the distant increasing and coming gale. I also say, that a "debilitating sun-shine and pestilential calm," in morals, together with a boisterous and heavy swell in an imperious but barren ocean, together with an EXTRAORDINARY clearness in the political horizon, when a man of moral sense knows there must be an awful conspiracy of imprisoned vapours somewhere, are to him decisive indications of a coming storm, and he will flee to the mountains. He will not rest short of the summits of virtue, of an elevation whence he may securely see,

Rude EARTH-BRED storms o'er meaner valleys blow,
And poison'd mists roll black'ning far below.

SAVAGE.

Though he wander alone and unfriended to it; for, these are in fact new signs, and accelerate and confirm his steps.

Ptolemy

Ptolemy took extraordinary pains to leave to posterity very ample demonstrations of the uses which may be made of a correct knowledge of the positions and influences of the heavenly bodies; and, in arguing upon the information which may be thus obtained, and to what extent enlarged, he speaks thus:

It is manifest to all, that a certain power is distributed and passeth through all things that are near the earth from the nature of the firmament; first, on the elements under the moon; I say those of fire and air, which are encompassed by and changed with the motion of the firmament; and these again encompass the rest, which are also varied according to the mutations of the other; I mean the earth and water, with the plants and living creatures in them: for, the sun, with that which doth environ (meaning the heavens and stars therein,) governs all things that are about the earth, not only by changing the seasons and bringing to perfection the seeds of animals, and the fruitfulness of plants, and the flowing of waters, and the mutations of bodies; but also, passing by all things every day, causeth changes of the day, of heat and moisture, dryness and cold, as it hath respect to our mid-heaven. And the moon, who is the nearest to the earth, distils down much influence; by which, things animate and inanimate are affected and changed; rivers are augmented and diminished according to her light; the tides vary as she rises and sets; plants and animals, in whole or in part, increase and decrease with her.

In the same manner the stars, fixed and erratic, as they keep on their course, cause many appearances about us; for, they are producers of heat, and wind, and storms by which also things on earth are suitably governed. And their mutual configurations (their influences being thereby mixed) produce various mutations. But the power of the sun is more prevalent, inasmuch as it is more universal to the rest (according to the variety of their aspects to solar) do co-operate or oppose in some measure; the moon doth this more frequently and manifestly at the new moon, quarters, and full; other stars in longer time and